





# MARYLAND COLONIZATION JOURNAL.

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CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them. JEFFERSON.”

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WE call the attention of our readers to the brief sentence extracted from the writings of Mr. Jefferson, which we have placed at the head of our Journal. It contains two positions which we believe cannot be controverted. The one is in direct opposition to the principles and prejudices of a majority of the southern slaveholders, and the other as directly conflicts with the dreamy theories of the party abolitionists.

Where questions of such import arise, which can only be absolutely solved by time, great weight must be given to the cool and deliberate opinions of those who stand high in the estimation of mankind—men free from the trammels of prejudice, well acquainted with the subject, and whose success in life has evinced their deep sagacity, and stamped them as the intellectual giants of the earth. Among such men Thomas Jefferson stands pre-eminent, and his opinions upon all political questions have almost attained the sanctity of prophecy. In relation to this matter, all his feelings from birth, education and habits must have been on the side of slavery, so that if his opinion is gainsayed by the advocate for the perpetuity of slavery, it must be on the ground of his want of sagacity. Fifty years since he saw clearly that slavery must cease in this land—of the proximate causes of this consummation, he speaks not and affected not to know. They could not, they cannot be known until developed by time and circumstances. But he knew the remote causes were acting strongly and surely, and no barriers could prevent their producing their natural results. Mr. Jefferson's opinion has received the sanction of the world, and is now universal, save in the southern portion of our Union, “that slavery of the black race in these United States must ere long cease to exist.”

Nor less true is the assertion that the black and white race can never live on terms of equality under the same government. This position is not only supported by opinions of the eminent politicians and philosophers of the present day, but all history declares its validity. *On terms of equality, two distinct races of men cannot exist together. They never did, and never will.*

"They must wholly part or wholly mingle."\* Amalgamation must take place—universal amalgamation between the Caucasian and the African race in these United States, and both be swallowed up in a mongrel posterity:—or they must be *separated*—and the weaker and less energetic race seek a home in other lands, as has ever been the case, in all ages of the world under like circumstances.

With a thorough conviction of the soundness of the principles contained in our motto, we would advocate the cause of colonization in Maryland, not only as the course calculated to produce the greatest good to both races, but as the only means of avoiding sure calamities to the one, and an awful responsibility to the other. We view no man a true friend to his country, a true friend to his race who would not labour and strive to bring about a separation when the only union that can take place is fraught with such awful consequences.

But let it be distinctly understood that we labour not to produce or accelerate these inevitable results, we advocate not the cause of emancipation, 'tis not in our province and needs not our advocacy. We only state our conviction of its ultimate consummation, and that too with the free consent of the slaveholder himself. We strive not to prevent a union of the two races or drive the black man from this, (to him,) foreign land. We but express our solemn conviction that union, that even *contact*, on terms of equality is impossible, and expulsion will be the result of any attempt at either.

Perhaps an apology may be deemed necessary for re-publishing the following correspondence between the President of the Society and Mr. Kelley of St. Mary's College, as it appeared in the Journal soon after it took place. A part of the apology may be found in our letter to the Editors of the Southern Churchman. But it is not alone that improper and incorrect intimations have been given by Missionaries at Cape Palmas of the relations which subsist between the Maryland State Col. Society and the Catholic Mission, which induced the republication of this correspondence. Our northern friends have been exceedingly busy and pragmatic in this matter.

We trust, however, that a re-perusal of the letter of President Latrobe will be entirely satisfactory, if not, all is, we must "suffer for righteousness' sake."

For the Southern Churchman.

COLONIZATION ROOMS, Baltimore, August 9th, 1842.

To the Editor of the Southern Churchman.

Dear Sir:—I noticed the following paragraph in a letter from a "member of the mission (presumed to be the Protestant Episcopal mission) at Cape Palmas, dated Feb. 11th, 1842," which was published in your No. of August 5th. "We have out here now, two missionaries of the Pope, come out directly from *Protestant America* and encouraged by the Protestant institution, the Colonization Society of Maryland."

The expression, "*encouraged by the Protestant Institution, the Colonization Society of Maryland,*" is calculated (although I should hope not inten-

\* De Tocqueville.

tionally,) to produce a very erroneous impression. It might very reasonably be inferred therefrom, that the Roman Catholic Mission at Cape Palmas, was specially under the patronage of the Maryland State Colonization Society. How far it is so, can be seen from the following correspondence, which constitutes, I believe, the only intercourse of any kind that ever passed between the Board of Managers of the Maryland Colonization Society and the agents of the Mission: and instructions were transmitted to the agents of the society in Africa, corresponding with the sentiments of the President's communication.

It may not be improper to remark, that the Maryland State Colonization Society never assumed to itself the appellation Protestant. It is not a *Protestant*, nor a *religious* society, but as its name implies, a "State Colonization Society," whose single object and purpose is to transport the free coloured people and manumitted slaves of the State of Maryland to Africa, and to support them there until they shall be capable of supporting themselves. Its funds are mainly derived from the State Treasury, and of course a just proportion is furnished by the Roman Catholics, who I believe are but second to few other sects in numbers in the State, and in wealth and respectability to none. The officers of the Society are elected without regard to religious sects or opinions, although it happens at the present time that not one Roman Catholic is embraced in the number, yet many are patrons and friends of the cause both in this city and in the counties. But independent of the obligations which the Board of Managers lay under from the Resolution quoted by the President, to grant free liberty for the establishment of the Roman Catholic Mission at Cape Palmas, they would undoubtedly have been led to pursue the same course, and gladly have assented to the propositions of the Roman Catholic Missionaries, from the fact, that a large portion of the coloured population, both *slave* and *free*, in the lower counties on the western shore are Catholics, and the latter would not voluntarily deprive themselves of the privileges of worship in their own Church, nor would the Roman Catholic planter be disposed to manumit his slave and place him beyond the reach of such religious instruction as he deems necessary to his welfare and happiness. These causes have heretofore proved a serious bar to the emigration from those counties, and materially circumscribed the operations of the Society.

I fear, Sir, you will think I have said more than the occasion required, but having heard of the letter which you inserted in your columns, from other sources, and that unwarrantable constructions have been put upon it by some, I eagerly embrace the opportunity, on seeing it in your paper, to set the matter before the public in its true light; and I trust you will be disposed to publish, if convenient, the enclosed in your next No.

Very respectfully,

Your obedient servant,

JAMES HALL,

General Agent Maryland State Colonization Society.

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TO J. H. B. LATROBE, ESQ. *President, &c.*

*Respected Sir:*—The venerable Head of the Catholic Church, Gregory the 16th, the present Bishop of Rome, ever solicitous to promote the welfare and happiness of his Catholic children throughout the world, has requested the Right Rev. Dr. Kenrick, Coadjutor Bishop of Philadelphia, to send as soon as possible, two Catholic Missionaries to Liberia to minister to the spiritual wants of the Catholic portion of the inhabitants of that country, and to diffuse the blessings and consolations of Christianity among them.

Accordingly, Dr. Kenrick having applied for information relative to this



subject, to the Secretary of one of the departments at Washington, was referred to the President of the American Colonization Society, from whom, owing to some cause unknown to the subscriber, no answer has yet been received.

At the request of the Rev. Mr. Gartland, of Philadelphia, who recently passed through this city, I am induced to take the liberty of inquiring, whether or not, the Maryland Colonization Society would be willing to take any measures to further the above object, and thus to afford an additional inducement to the Catholic people of colour of the United States to emigrate to Liberia.

The result of your deliberation on this subject will be thankfully received by  
Your humble servant,

PATRICK KELLY.

*St. Mary's College, Baltimore, September 16, 1811.*

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*My Dear Sir:*—I have to acknowledge the receipt of your letter of the 16th instant, in which you inform me that the venerable Head of the Catholic Church, Gregory 16th, the present Bishop of Rome, being solicitous to promote the welfare and happiness of his Catholic children throughout the world, has requested the Right Rev. Dr. Kenrick, Coadjutor Bishop of Philadelphia, to send as soon as possible two Catholic Missionaries to Liberia to minister to the spiritual wants of the Catholic portion of the inhabitants of that country, and to diffuse the blessings and consolations of Christianity among them—and you inquire whether the Maryland Colonization Society would be willing to take any measure to further the above object, and thus to afford an additional inducement to the Catholic people of the United States to emigrate to Liberia.

In reply it is proper for me to state, that the Maryland Society and the Maryland Colony at Cape Palmas are distinct from the American Colonization Society and the settlements about Monrovia—altho' both Monrovia and Cape Palmas are in the section of the African Coast to which general consent has for many years given the name of Liberia—and that the Colony at Cape Palmas is intended for the use of emigrants from Maryland alone. When the first emigrants left this State they took with them a written charter, one of the fundamental articles of which is in the following words: "All men have a natural and unalienable right to worship Almighty God, according to the dictates of their own consciences, and no one shall be hurt, molested, or restrained, in his person, liberty or estate, for worshipping God in the manner and season most agreeable to the dictates of his own conscience, nor for his religious professions or sentiments, provided he does not disturb the public peace, nor obstruct others in their religious worship, and all persons demeaning themselves peaceably, as good members of the community, shall be equally under the protection of the laws; and no subordination or preference of any one sect or denomination to another, shall ever be established by law; nor shall any religious test be required as a qualification for any office or trust in the community; and all religious societies in the community, shall have at all times the exclusive right of electing their public teachers, and contracting with them for their support and maintenance." And not long after the establishment of the Colony the Board of Managers passed the following Resolution, which is still in force, and under which the Missionaries of the Presbyterian, Episcopal, Baptist and Methodist Churches have established themselves on the territory of the society:

"Resolved, that the Board of Managers offer to the members of all religious denominations every facility in their power to establish schools and

enter upon the field of Missionary labour within the jurisdiction of Maryland in Liberia—so that Colonization may be fully recognised not only as the means of restoring the descendants of Africa to the only land where they can be really free, but as the most efficient agent of Civilization and the Gospel.”

In their relations with Africa the Society is a political government and has looked upon all religious denominations as equally entitled to claim the benefit of the above Resolution, being unwilling to do more in their behalf than is promised by its terms—other than to afford their agents that courtesy and protection which all civilized governments render to strangers within their limits engaged with their consent in the pursuit of commendable objects. Should Bishop Kenrick, therefore, in promotion of the views entertained by the Head of your Church, see fit to send the Missionaries in question to Cape Palmas, the Society will make to them the same grant that has been made to the Missionaries of other denominations and which is the extent of the aid yet given to any.

That the views of the Society may be thoroughly understood in regard to its powers and duties in relation to the Colony, and the condition of residents there, other than natives or coloured emigrants, I take this opportunity to furnish you with a copy of the statute explanatory of the subject.

This reply has been submitted to the Board of Managers of the State Society, and having been approved by them, is now sent to you as their action upon the subject.

Very respectfully yours,

*Rev. Patrick Kelly.*

J. H. B. LATROBE,  
*Prest. Md. State Col. Society.*

BALTIMORE, *Sept. 25th, 1841.*

## RIGHT OF SEARCH AND AFRICAN SLAVE TRADE.

### VIII. AND IX. ARTICLES OF THE TREATY WITH GREAT BRITAIN.

By the following articles of the Treaty it will be perceived that for a period of five years our government is compelled to maintain a force of eighty guns on the West Coast of Africa. Independent of all the beneficial results which will ensue to our commerce and the satisfaction which Americans must feel in having the honour of their flag maintained, this measure will secure the permanency of our colonies.

Although the mutual Right of Search has not formally been admitted as an article of the Treaty, yet a clause in the viii. article, authorising the commanding officers to act in concert as exigencies may require, gives them all the advantages of the Quintuple Treaty, without its objections. Without such concert of action we maintain that no good could be effected, and much evil would be apprehended from the many vexatious questions which would necessarily arise.

ART. VIII. The parties mutually stipulate that each shall prepare, equip, and maintain in service, on the coast of Africa, a sufficient and adequate squadron, or naval force of vessels, of suitable numbers and description, to carry in all not less than eighty guns, to enforce separately and respectively the laws, rights, and obligations of each of the two countries, for the suppression of the slave trade; the squadrons to be independent of each other, but the two governments stipulating, nevertheless, to give such orders to the officers commanding their respective forces as shall enable them most effectually to act in concert and co-operation, upon mutual consultation, as exigencies may arise, for the attainment of the true object of this article;

copies of all such orders to be communicated by each government to the other respectively.

ART. IX. Whereas, notwithstanding all efforts which may be made on the coast of Africa for suppressing the slave trade, the facilities for carrying on that traffic and avoiding the vigilance of cruisers by the fraudulent use of flags, and other means are so great, and the temptations for pursuing it while a market can be found for slaves, so strong, as that the desired result may be long delayed, unless all markets be shut against the purchase of African negroes; the parties to this treaty agree that they will unite in all becoming representations and remonstrances, with any and all powers within whose dominions such markets are allowed to exist: and that they will urge upon all such powers the propriety and duty of closing such markets at once and for ever.

#### A VOICE FROM THE ABOLITION CANDIDATE FOR THE PRESIDENCY OF THE UNITED STATES.

We copy the following *Lament* of Brother Birney over the present fallen state of the abolition Zion, which we were astonished to find in print, as nothing of the kind has ever appeared before. They have ever been marching on "conquering and to conquer," and whence this change of tone we are unable to conjecture. Can it be the East Tennessee abolitionism? We cannot but admire Mr. Birney's modesty and charity in ascribing the present death-throes of party abolitionism to the wickedness of its opposers. Truly justice is blindfolded. "It is not" says he, "that any important error has been committed by abolitionists."—Oh no! no error to denounce and anathematize the whole christian church! No error in this same Birney to get up in the World's Convention and villify, scandalize, and abuse his own country! No error to meet in conclave and solemnly pledge himself to effect a dissolution of this Union! No error to scatter fire-brands, arrows and death throughout the land! to instigate the slave to throttle his master and escape by the light of his blazing dwelling! Oh no! no error in all this;—but the abolition cause does not prosper because "the heart of the whole nation is corrupted—sick;" because "our church is *corrupt*," because "our government (which is nothing but the *people*) is corrupt."

Hear him—

#### LETTER FROM JAMES G. BIRNEY, ESQ.

"I have read with a great deal of interest the account of the Mendians, as given by Messrs. Steele and Raymond. Their, even Cinque's relapse does not in the least surprise me. Nor does it dismay me, for the cause of christianity in Africa. What I have seen here of the heathen, and of the influence of nominal christians, led me—and if I mistake not I so expressed myself to you—to anticipate a relapse of a majority of the Mendians. If it be possible, Mr. Raymond ought to be sustained. He seems possessed of a noble mind—of the true undaunted spirit of the christian.

"What think you of the condition of the anti-slavery cause? Good and prosperous, you are ready to answer. I wish I could see grounds for thinking so. It is not that any important error has been committed by the abolitionists; but it is, that the heart of the whole nation is corrupted—sick; it is because we are a Heaven-defying, proud, rebellious people, that nothing in the way of righteousness can take hold on us. We are ready now to be dashed to the earth—to be broken as a potter's vessel, and to be made a



beacon to all coming times. I am out of the din of the battle,—I can look on calmly—I can speak with the fullest, the most deliberate conviction. Our church is corrupt; our government—which in fact is nothing but the *people*—is corrupt: what, then, can you expect? We are going on from bad to worse. The end must come. Distressed as I have been by such reflections—as I am yet—I can say nothing against our fall. We have deserved it long ago. We now deserve it more richly than ever, because the forbearance of God toward us has been so remarkable. But we are too proud to see or to acknowledge his forbearance. Farewell, dear Bro. Tappan—these are gloomy subjects of reflection. It will not be very long I suppose, before we will be called to brighter ones.

“Yours most truly,

Anti-Slavery Reporter.]

JAMES G. BIRNEY.”

WE would just ask our white friends to compare the following articles taken promiscuously from the *Liberia Herald*, edited by a self-educated Liberian, with the ordinary paragraphs of American editors either in the country or the cities.

JANUARY, 1842.

A VISIT FROM THE FRENCH SQUADRON.—We lately had a visit of two French men-of-war. The object in visiting the coast is to suppress the slave trade. A collateral duty is to define accurately the various headlands and capes as far as Gabon, preparatory to a general survey of the whole coast. We learned with much pleasure from one of the commanders, that the French government had commenced in good earnest the work of emancipation, in their West India possessions. To prepare the slaves for the boon of full and equal liberty, efficient schools are established, and the condition of the slaves otherwise ameliorated, so as gradually, but speedily as the nature of the case will admit, to prepare them for the privileges of freedom. When will the United States commence this preparatory work?

THE SLAVE TRADE.—It is rumored that a French trading vessel is somewhere in the vicinity of New Cess, avowing a determination to land a cargo at that place, for the purchase of slaves. We think, however, it will be a hazardous experiment. John Bull has laid his hands on New Cess, and will hardly allow the traffic to be speedily opened there. We really hope he will not. If the trade should again revive there we shall be thrown back upon our former meagre supply of oil.

AFRICAN CONGRESS.—There has recently been a large congress of Chiefs in the Dey country. The object avowed is the opening of the path to the interior. If so, the colonial authorities might materially advance our interests, and secure a favourable influence by having a deputation in the convention.

MENDI COUNTRY.—The precise situation of the Mendi country is at last definitively settled. It is *believed* to be sixty miles in the interior from Grand Cape Mount and Gallenas, and believed further to be comprehended between certain degrees of latitude and a certain degree of longitude.

The fact is the Mendi and Cossoo country is the same but differently called by different tribes. And it is known to all who know any thing of the windward coast, and the Cossoo country lies exactly in the rear from Sierra Leone, and forms the frontier of the Timance territory. The most direct route for these people is from Sierra Leone.

CAPTURE OF A SPANISH SCHOONER BY THE ENGLISH.—H. B. M. ship Madagascar, Captain J. Foote, the commanding officer on this station, fell in with and captured a Spanish schooner off the Shebar, a few days ago. This vessel had just been engaged with the boats of the Bonetta. The Bonetta had two men killed, and one severely wounded. The Bonetta has gone to Sierra Leone, to give such testimony as will bring the fellow in the unenviable position of a *hostis generis humani*.

ST. JOHN'S RIVER.—Some idea may be formed of the extent to which our colony has attracted the attention of the world, when it is known that the Madagascar sent her boats into the St. John's River, in quest of slavers! He probably mistook the houses on the beach for Barracoons!

FEBRUARY 24, 1842.

THE KONDAHs.—We are really at a loss, as to the whereabouts of the Kondahs. It is now some months since they have deigned to show us either their faces or their kindahs. In fact we can tell nothing about them. The titular chief to whose hands they committed a nominal and unsteady rule, after the death of the renowned Boson, proved at once his incapacity to govern their restless and turbulent spirits, and each one appeared to be wandering in his own way, doing just what seemed good in his sight. There was, however, some little show of government kept up for some months, but at length, the whole fabric seems to have tumbled into ruins.

From the time of the sad event at Heddington, where the marauders received so shameful, but merited a drubbing, their visits became less frequent to the colony, and the number at each succeeding visit manifestly lessened. They appeared shy and timid, as if conscious of having committed an unprovoked injury, and apprehensive of further punishment. They now appear to have forsaken us entirely. The question is where have they gone?

Wherever they be, they are, if practicable, prosecuting their old and cherished avocation—plundering for the purpose of trade. They are shrewd calculators—they have long learned that it is more profitable to steal an article and sell it at a high price, than it is to purchase it in the first place, and afterwards sell it for a fair consideration.

Beyond Boporah to the North and East, there lays an inviting field for their adventure, promising in case of success a glorious harvest. Boson, it is said, had himself cast a longing look towards this quarter, and more than once assayed to enter. He, however, invariably met a repulse, never having been able to penetrate but a short distance beyond his own territory. These tribes are said to be rich in cattle, horses, gold, ivory, and such fruits, vegetables and grain as are found in these regions. The country is open, well watered and adapted to pasturage. One fact connected with it—namely, its being open, affording them sites for towns in large plains—may be in part the cause of Boson's defeats. The secret of the success of Kondah warfare lies in the skill and adroitness in surprising and ambuscade. They never think of a manly and open encounter. There is also but little doubt that these tribes are more numerous and warlike, and better prepared for either offensive or defensive operations, than those nearer the seaboard. Possessing horses, they may have a numerous and efficient cavalry, than which, we can conceive of nothing calculated to strike greater terror into a Kondah army; one-tenth of which is armed with muskets, and nine-tenths merely with thongs to secure the booty.

It was from these tribes that the Kondahs obtained all the cattle, gold and ivory which they got by fair trade. There is no doubt the colonial trade

with these people would by this time have become extensive and profitable, were it not for the selfish policy pursued by the intervening tribes. It has been their aim to keep them as ignorant of the coast as possible, so as to keep the trade in their own hands, by acting as kind of a commercial channel between us. From reports which have reached us respecting the resources of this country—and from the fact that we have occasionally found among them a *falatah*, whom we knew in Sierra Leone, and who are known to be, as a body, the itinerant merchants of this part of the coast, we infer that the tribes in the region referred to, carry on an extensive commerce both to the North and South, and probably with tribes still farther in the interior. There is no doubt their gold and cattle reach Sierra Leone on the north, and probably as far as Bambarra and Dahomy on the south. Their ivory and cloths have usually found an outlet at Galinas, Cape Mount and this place.

It is among these people that the vagrant *Kondahs* are most probably absorbed. Unable longer to pursue successfully their predatory course, they have dispersed themselves among these more numerous and powerful tribes, and taken to a more nomadic kind of life. If so, they may yet become the means of opening a more direct and extensive communication between this rich country and the colony.

It is very certain that the communication between the coast and the interior is closed at the present time. We have made very careful inquiries and have learned satisfactorily that at no point on this part of the coast, is ivory in any large quantities to be obtained. A large quantity of ivory has been exported from the colony within the space of a few months, but it has been obtained from other points along the coast, and from hunters almost immediately on the seaboard.

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**IMPROVIDENCE—EXTRAVAGANCE.**—The ideas of the bulk of men on the above subject, are as various as they are inadequate. Each one defines improvidence and extravagance by the degree to which he indulges in the articles, in which they are manifested. We have heard of men worth thousands, who, when ordered by a physician to take a few pennys' worth of medicine to save their lives, declare they could not be guilty of such extravagance. But such instances are rare. Men (and especially we *Liberians*;) are more inclined to a criminal improvidence and extravagance, than to a sordid parsimony. We can fix our eye upon no one in the colony guilty of the sin of penuriousness. We appear to shun it as a deadly poison—the bane not only of respectability but of happiness. Although we might easily enumerate somewhat above a half dozen courses of our improvidence, yet we shall content ourselves at present with mentioning only one. This is the article of—

**DRESS.**—Here we sin most egregiously. Too often the ardour of our people in pursuit of factitious ornaments for their persons, has led them into the most serious difficulties. Each one is anxious if not to outdress, at least to equal his neighbour, in the superiority of the cut and fabric of his covering. Each lady is anxious that her gown should have more colours than her neighbour's. Mrs. A. has a new gown, therefore Mrs. B. must have one, to show that she too can afford it. Mrs. C. has the latest fashion, therefore Mrs. D. who, although she has just completed a new one, with huge sleeves and reefed skirts, must have one also because that Proteus, fashion, has decreed an alteration in the make.

In following these senseless fashions, few stop to reflect whether they are consistent in so doing, whether they can really afford it. Too frequently the vilest and most dishonest means are resorted to, to indulge this vain desire for show and splendor in a dress, and not unfrequently some hen-

pecked husbands have been forced to expend the last farthing for a party coloured garment, which was as much suited to their condition as a mitre to that of a clown. It were well indeed if this was the worst of the case. Perhaps the dress was purchased when there was not a meal of provisions in the house, or the poor simpleton driven by one whom he should control, to contract for a superfluity, a debt which at the time his judgment told him he would not be able to liquidate.

There are three things we should commend to the attention of the devotees of fashion. The first is—that an inordinate passion for this kind of display, is an unequivocal indication of a little mind. Great minds despise it. The second is—consistency. To see a lady in a silk gown issue from a thatched hut on Sunday, and scrambling for a bunch of cassada on Monday, is horrible incongruity. The third is—honesty. The man who will in either his own, or the case of others, for whom he has to provide, indulge in needless superfluity of dress, while there are just debts against him, he is unable to pay, is but a small remove in the scale of morals from him who would rifle another's pocket. The passion for dress is gaining ground in our colony, and it will assuredly bring a host of evils in its train. In the eager race, Christians are in danger of forgetting their obligations to their churches, and parents theirs to provide for their children; and those unable by honest means to flutter in the gaudy throngs of fashion, will not stick at anything to enable them to do so.

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MILLSBURG.—This settlement is progressing. We paid it a visit a few days ago, and were pleased to note the evident favourable improvement in the manner and means of living. Allowing for the extra effort which had been most probably made to meet the occasion (it being quarterly meeting) there was certainly greater profusion of the necessaries and comforts of life, than we ever witnessed before on a similar occasion. The people are better contented and more elated with hopes of the future, than in any past time. As far as their means will allow, they have gone into the sugar business, and from the success of their inexperienced efforts the past year, they seem confident of hereafter doing the thing handsomely. Rev. Mr. Wilson at the manual labour farm of the M. E. Mission at White Plains, will make 4,000 pounds, and Mr. Willis has made 1,000 pounds. All this has been done with an inefficient temporary affair of a mill which they borrowed from Mr. Moore. Other persons have made enough for their own use during the coming year, and they have all reserved enough cane for the next planting. The sugar is of good quality, well granulated and heavy body. This much will be saved to the colony.

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A CARAVAN.—A caravan of Kondahs and Mandingoes has lately paid us a visit. It brought a fair quantity of wood, ivory and cloths. The Kondahs, especially, complain loudly of the impediment thrown in the way of the slave trade at Cape Mount and Gallinas. They say a kofle of some 20 or 30 slaves sent from Boporah has been waiting at Cape Mount more than a month, but has been unable to find a market. They assign that as the reason why they have come in with wood and ivory to *look a little tobacco for smoke, and powder for kill meat.*

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MARCH 17th.

ARRIVAL OF HIS EXCELLENCY THE GOVERNOR.—On Monday the 28th ultimo, His Excellency, Gov. J. J. Roberts, arrived in the colonial schooner *Regulus*, from his tour of inspection of the leeward settlements. His departure from the *Regulus* was announced by a salute from the vessel, and at 9 o'clock the succeeding morning, he was congratulated on his appointment by a salute of 21 guns from Central Fort.



**DINNER TO GOVERNOR ROBERTS.**—When the commission reached this place, His Excellency was at the leeward. As soon as the news of its arrival transpired, proposals were made by some of his political and private friends to invite him to a dinner on his return. Preparations were accordingly made. A subscription was opened and tickets issued at four dollars each. Each subscriber was allowed to take two ladies to a party to be given on the evening of the day of the dinner. On Friday, the fourth instant, the gentlemen set down to a substantial and elegant dinner. The table was laid in the government garden, under a canopy formed for the occasion. In vain did Sol assay to dart his askant rays beneath the cool retreat. The managers all provident of comfort, had provided against every annoyance. For a defence against the burning phase of the sun, a screen composed of American and Colonial flags was suspended carelessly from the canopy, which while it effectually protected from heat, waved gracefully to the passing breeze and formed a tasteful drapery to the whole.

Here, protected alike from gazing eyes and longing throats, with ample room, the gentlemen appeared to rise to the very acme of enjoyment in the "feast of reason and flow of soul."


Colonel John N. Lewis presided, supported by Major Yates on his right. There were some toasts drank, one of which is so good, we will venture to record it. It was by Mr. Ciplee.

Pointing to the American and Colonial flags at his back, he said: "The stars and the cross. The stars announced the birth of Christ, and the cross the redemption of mankind." It will be recollected that the Liberian flag bears the cross. The gentlemen arose at 6 o'clock P. M. and at 7 re-assembled with the ladies at government house. The party was large but highly agreeable. The inspiration of the presence of ladies, kept, as usual, the ball of innocent mirth and gayety constantly moving, and it was 11 o'clock before the party commenced to retire.

**AFRICAN COFFEE.**—It is stated, we believe, by our friend Doctor Johnson of Bassa Cove, in a letter to Honourable S. Wilkeson, that the average production of the African tree is five pounds. This may be the average production of one species of the African tree. There is another and the best kind, which yields triple quantity. Our friend Mars has a tree standing near his house, from which he gathered in one season, two and a half bushels in the husk, which weighed, when cleansed and dried, seventeen pounds and two ounces. Can any one inform us what is the average produce of a tree in the West Indies?

**NOT QUITE.**—In an American paper of late date, we find "Mr. Teage died at Sierra Leone, on the 13th of August last." We admit that we are sometimes fond of notoriety; but we are not dead yet, although much exhausted from *depletion*. It rests with our subscribers to revive us by timely application of their *arrearages*.

**ABOLITION LECTURES.**—The people of Madison, Conn. have taken the following way to express themselves in relation to a teacher of Abolitionism. A meeting convened at the request of M. Codding, Agent of the Anti-Slavery Society, adopted resolutions setting forth that "we do not believe in coercive measures to remove moral evils, we therefore request all our citizens to refrain from abusing the person of the said agent with corporeal punishment; and we do believe that the agents for anti-slavery societies tend directly to cause dissension in our churches, to corrupt the morals of the community, and to cause the chains of the slave to be more galling;" therefore he was requested to leave the place or cease to teach his doctrines, and the meeting proceeded to form a Colonization Society.

"[ We state for the information of the Colonization Journal, that we, as all Marylanders from their peculiar situation *should*, feel a deep interest in the cause of Colonization; for the purpose of gaining that information, and of seeing those interesting articles on the subject, which we were well aware were to be found *collected* only in a journal *devoted* to that cause, and that we might from it extract articles of interest for our readers, we proffered an exchange with our neighbour, which he, for perhaps good reasons, declined. After having kept the Journal for some time on our exchange list, without receiving attention therefrom, we were obliged to look to other sources for information on the subject of our colony and the interest generally, and have taken every opportunity afforded, to "advance the interest of the cause" by laying before our readers such articles as we thought would please.—*Ed. Md. Rep.*]"

The Maryland Republican has been on our exchange list for the past two years and our Journal has been regularly sent, but we could not insure its reception.

We received the Republican about three months last fall and winter, but know not why it was discontinued. We thank the editor for it again, and also for publishing our appeal.

Paragraphs like the following from the Louisville Advertiser, especially when coming from Southern papers, effect great good.

Let the South speak this language and act from the spirit it breathes, and little will be heard of *party* abolitionism. It will have no food to subsist on.

"We believe, and we doubt not every man of sense in the Union, whether of the slaveholding or of the non-slaveholding States, coincides with us in the belief, that negro slavery is the greatest evil that has ever befallen the rising fortunes of our country. Whether it has been a curse or blessing to the negro, we leave to be resolved by better casuists than ourselves; but we are convinced that the evil has weighed more heavily upon the white man, and its severity is aggravated by the impossibility, as far as any experiment has yet been tried, or any scheme proposed and examined, of ridding ourselves effectually of it. It clings to us like the poisoned shirt of Nessus, and since we can see no prospect of deliverance from it, we must avail ourselves of the alternative of mitigating, as far as possible, its inflictions, and providing against the dangers which it denounces."

FREE NEGROES.—Our goodly city is likely to receive a large accession to its population of a class which, above all others, she can best do without. In the state of Louisiana, Missouri, Mississippi and Kentucky, laws are soon to come in force which will virtually exclude free negroes from those states. The natural effect of this is to overload all the towns bordering on Kentucky and Missouri with this unenviable population. It appears also to us that the steamboats can no longer employ them, as they will be likely to be subject to these laws at every port where they may happen to step on shore.—*Cincinnati Republican*.

Rev. Henry J. Whitehouse, D. D. Rector of St. Luke's Church, Rochester, N. Y. was, on Friday, 24th ult. unanimously elected Secretary of the Episcopal Board of Foreign Missions.

[From the Baltimore American.]

THE COLONY AT CAPE PALMAS—*Rockwell's Travels.*

Two handsome volumes containing sketches of foreign travel and life at sea by the Rev. CHARLES ROCKWELL, late of the United States Navy, have been recently published by Appleton & Co. New York, and Carey & Hart, Philadelphia. The author, as Chaplain on board one of our National vessels, visited Spain, Portugal, the South of France, Italy, Sicily, Malta, Greece, Western Africa and Brazil. His observations upon what he saw on his travels possess interest, and will be found to contain much useful information. We design however to refer now particularly to his remarks upon the Maryland Colony at Cape Palmas, on the Western Coast of Africa, which he visited in 1836.

From page 319 of the second volume we take the following: "The settlement of the Maryland Colonization Society, at Cape Palmas, was the last which we visited on the Western Coast of Africa. This Cape projects about three-fourths of a mile into the sea, is 120 feet high, with an undulating surface on top, not rocky and apparently fertile. The edges on both sides, however, are covered with large rocks, and the inner part of the Cape, which is occupied with the native village of Cape Town, is wholly of solid rock. This village covers about ten acres, and has 1,500 inhabitants. Back from the beach, towards the interior, there is a gradual rise of ground, and the lofty forest trees have the same dark, rich, luxuriant foliage which is seen everywhere along the coast. The town, on the summit of the Cape, in which are the agency-house and other public buildings, is called HARPER; while on a fine level spot of ground, half a mile or more from this point, is the town of LATROBE, extending to the sea on the Southern side of the Cape. These places bear the names of two distinguished citizens of Maryland who were among the earliest, ablest, and most efficient friends and advocates of African Colonization. One of them has been called from the scenes of his earthly labours, leaving behind him a reputation for benevolence and philanthropy; while the other, in the full vigor of manhood, is devoting the best energies of his gifted mind and his warm and generous heart to the advancement of that noble cause which he so early espoused, and which owes so much of its success to his active and persevering efforts for its promotion."

Mr Rockwell's visit to the Colony took place in 1836—about three years after the first settlement at Cape Palmas was made. At that time, he states, the Colony contained nearly two hundred inhabitants. There were forty-seven farms, of five acres each, under cultivation; and besides having commenced a public model farm of fifty acres, the colonists had made five miles of road in the interior, and prepared houses for the accommodation of 200 more emigrants. MR. ROCKWELL speaks of the fine appearance of the colonists at Cape Palmas, the men being strong and able bodied; he refers to the policy of the colonial government which directed the attention of the settlers to the cultivation of the soil rather than to trade, so that now a degree of advancement and solid prosperity has been secured, "such as the most sanguine friends of the colony," he says "would, at its commencement, have hardly anticipated." The traveller alludes also to the exclusion of ardent spirits from the colony—and this being done at the first by the free consent of the colonists, the regulation has become a fundamental principle, and a very favourite one, on account of the good results that have followed from its adoption.

Since 1836 the progress of the colony has exhibited a succession of uninterrupted prosperity. The population has continued to enlarge by its own

increase and by the accession of emigrants from this country. The last expedition despatched by the Board left this port in December last with thirty emigrants and supplies. Another expedition will sail this Fall, and the probability is that it will be very full. It is gratifying to find that the prejudices and objections of the free coloured people here against colonization are in some measure subsiding. If the instigations of Abolitionists were kept away, the difficulties on the subject would be much diminished.

#### A LARGE SHIPMENT OF SLAVES FROM NEW CESS.

A vessel sailed from New Cess (which is about seventy miles to the leeward from Monrovia) a day or two since, with the neat compliment of two hundred and fifty slaves on board! This is just what we expected—and the result of the operations which we detailed on this subject, in our last paper. It also corroborates all that we stated some months since, in an article headed ‘coming events cast their shadows before.’ The vessel which took off the above cargo, is said to be an American vessel.—She went into New Cess under American colours, and departed thence under the Portuguese flag! She was pursued by a British man-of-war, but made her escape.

What has become of the small American squadron which was stationed along this coast, a year or two since? This coast swarms with American merchantmen, who have no protection except that afforded by British cruisers. This is humiliating, particularly when so much is said about British aggression. Do, Mr. Head of the U. S. Navy, see that your commerce is protected, and your flag not prostituted to base uses by Portuguese and baser Americans. Send us a cutter if it can carry but one long Tom. We dislike to be beholding to our neighbours and friends, when we possess the means to assist ourselves, *and have a right to appropriate them to our own use.* [Africa's Luminary.]

HIS MAJESTY PAH-KO-ROO.—His Majesty, King Pah-ko-roo, has been pleased to honour us with a commission. He has sent his insignia of royalty—his sceptre. This emblem of African Royalty, (unlike that of other countries, which we believe is always straight), is nothing more nor less than the tail of an elephant. The one in question, is tricked off in the best style of native artists. The long bristly hair is stripped off nearly to the end, where it is suffered to remain, and the more thick and profuse the greater the value, and the greater the integrity of the emblem. The denuded bone is then encased about half way in the strong cartilagenous dermis of the crocodile, encircled at intervals by bands of plaited party-coloured leather. The upper end to the extremity is enveloped in scarlet velvet, stitched with black and red leather, and in such a manner as to let the bristles project from the upper and under sides as well as from the end. The whole is surmounted by a stout leathern cap in shape of a cone. A cord of plaited leather with a sliding loop to attach it securely to his Majesty's wrist, completes the emblem.

The message accompanying it, was;—“King say you must send em white man country, and put all him hand (handle) for silber, (silver), and put king name dare, all same King Boson before. I be King now, I want do King fash. Any money he ketch I can pay you.” We intend doing ourselves the honour of sending it to England, and having it mounted and inscribed as requested.—*Liberia Herald.*



## A SHORT SKETCH OF A SHORT TRIP.

Just to show what baleful effects are produced upon our coloured population through abolition influence we will give our experience of yesterday. Having heard that an old gentleman on Elk-ridge was desirous of manumitting his servants to be sent to Liberia, we gave him a call. We found him advanced in life, in feeble health and *burthened* with eleven slaves to whom he had offered freedom on condition that they would go to Liberia, or if they would runaway he had declared he would not follow them.

He expressed himself strongly opposed to slavery, said he was extremely unwilling either to leave his servants to be sold after his death, or to set them free in a slave state where their condition would be virtually worse than in slavery. So far all good. Now to the people themselves. Who could suppose they would reject an offer like this? Freedom offered and an assurance given by those who were willing thus to sacrifice \$5,000, that they would be sent to a land where all were coloured people and all free, and where they would enjoy all the advantages and privileges which the whites do in this country. Yet no! they reject it. And on what alleged grounds? Why, that they would be sent to Georgia! "But why so? Could not your master sell you to-morrow openly if he chose and pocket the cash, and not pretend to send you to Cape Palmas?" "Yes." "Then what does your objection amount to?" "I don't know, sir, I wants to stay here." Now the objections to going are all comprised in the above two sentences, (i. e.) the *stated* objections.

But they are not the *real* ones. The ignorant have bugbears held up to them—but the more intelligent, the wire-movers know better. They say, "stir not! move not! give not one inch to the white man! keep to your post and you can shortly *force* him to admit you on equal footing." These are the *real* objections, preached by the party abolitionists, and promulgated by the leading coloured men in this city and throughout the state. And by this doctrine here are a certain number of human beings consigned to slavery, rather than go at once to a state of freedom.

But thank God it affects not all. One noble fellow stood up and said, "I have heard enough, I will go, and be a free man before I die." A woman followed his example, and said, "I will go for the benefit of my children.—If I can place them where they can go to school and grow up like men I am willing to sacrifice any thing." So out of the eleven, six will be *saved*, and we yet hope others will think better of it and follow their example. If not, and they determine to be sold to slavery, we could but advise the old gentleman to sell them at once and give the money to those who value freedom and are willing to receive it.

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We hoped to be able to present to our readers a long and interesting article from Dr. McGill, who returned in the Harriett, upon the condition of the Cape Palmas Colony, and upon the advantages of colonization to the American emigrant, as exemplified in his father's family, and also of the effects produced upon the native African by the colonies established on the coast. But we promise it for our October number.

## EMIGRANTS!

Will our friends throughout the state give us immediate and particular notice of any emigrants that are desirous of going out in our fall expedition. We wish to know at once how many are actually to go, that a proper sized vessel may be prepared to carry all. We have had already applications for over one hundred, but really do not know if that number will be ready. The names must be sent in soon to secure a passage, proper provisions and outfit. The vessel will sail near the first of December, perhaps a few days sooner or later.

Dr. McGill and some two or three other colonists, now in this country to procure their families and persuade their friends to emigrate, will go out this fall.

Let every true friend of Africa and the African bestir themselves, and endeavor to persuade those who are not deaf to the voice of reason and dead to all sense of their own degradation, to awake and get them out of this land of bondage, this modern Egypt, and greet their brethren who have prepared them a free and happy home in a land where oppression can never reach them.

## HEALTH OF THE COLONY.

When Dr. McGill left the colony in May, all the emigrants by the Harriett were well through the fever, and attending to their farms, and not one death had occurred!

It is a fact that the mortality of Harper is less than the city of Baltimore. Here the weekly reports show a mortality among the free coloured population of over four per cent. annually: whereas, at Cape Palmas it is less than three!!

*21 Aug 1820 John D. Toy*

## TERMS ON WHICH EMIGRANTS WILL BE TAKEN.

Passage and all reasonable freight free. Provisions and sea-stores free. Each adult male will be provided with all necessary implements of husbandry. Each female head of family will be supplied with necessary household furniture. Provisions, house-rent, and all other necessities supplied free for six months after arrival in the colony. Each adult male or female head of family will be supplied with five acres of good land in the township, and a larger quantity more remote if they can show they have ability to cultivate it. Each male adult on arrival in the colony and signing the constitution will be admitted to all the rights and privileges of citizenship, will have the right to vote, to bear arms for national defence, the right of trial by jury, &c. &c. After two years residence an eligibility is acquired to any office in the colony.

§3- All communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to DR. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.



